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A HISTORY OF

PAROCHIAL REGISTERS

WITH COPIOUS NOTES, AND WITH ILLUSTRATIONS

FROM THOSE OF

HOUGHTON, HANTS.

EXPLANATORY DOCUMENTS

Containing Information of both Special and General Interest.

BY

EDWARD JACOB BOYCE, M.A.,

Rector of Houghton.

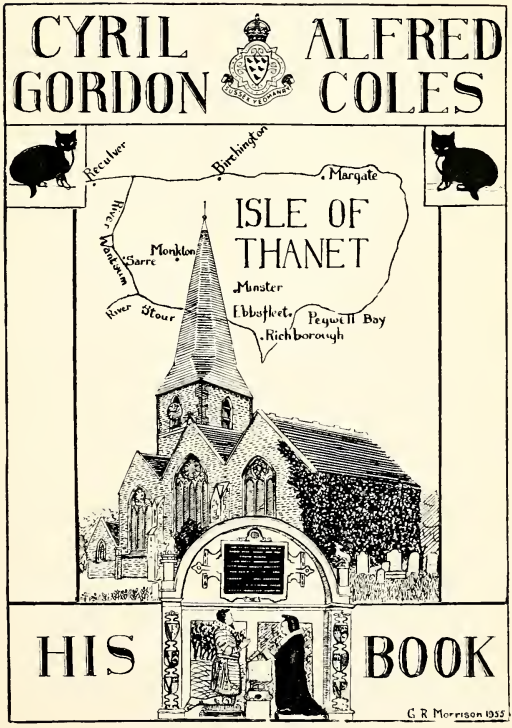
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1895.

GENEALOGY COLLECTION

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BINDERY

PAROCHIAL AND OTHER REGISTERS.

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PREFACE.

I HOPE, that while the contents of this little work will be found specially instructive and interesting to those who in any way are or have been connected with the Parish of Houghton, yet that the notes, illustrations, and explanatory documents will prove as much so to any readers in general.

E. J. B.

Houghton Rectory,
May, 1895.

A SONNET,

By The Rev. Richard Wilton,

On his Parish Register Chest.

In the scant compass of this iron chest
Lie the brief records of two hundred years,
The mute memorials of their smiles and tears.
Here side by side eight generations rest,
As with time's iron band together prest,
A catalogue of names all that appears.
Faded their joys, forgotten all their fears,
And all their eager hopes they once possessed.
With mournful mind I turn the yellow pages,
Read the dim notice of a long-past wedding,
How one was born and over-leaf was buried:
Thus swift and silent pass successive ages,
Like autumn trees their leaves for ever shedding,
Which into vast Eternity are hurried.

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REGISTERS.[1]

PARISH Registers were not kept anywhere in Christendom until about the last decade of the Fifteenth Century, that is, A.D. 1490.

It was in the year A.D. 1497 that Parochial Registers embracing the whole population were commenced in Europe. They owe their introduction to Cardinal Ximenes, Archbishop of Toledo.

The genealogical Registers of the Jews were an Institution of the Patriarchs.

It was necessary for many reasons that the pedigree of every Jewish Family should be registered in the Public Archives, which were kept in the Temple at Jerusalem.

This took place until its destruction by Titus, A.D. 70.[2]

The Public Registers of Sparta and Athens date from the Constitutions of Lycurgus, B.C. 844, and Solon, B.C. 594.

In the Roman Empire, Registration was minutely prescribed and provided for by the *Code* of Theodosius (A.D. 429–48), and the *Pandects* of Justinian (A.D. 529–33).[3]

In every religious house, whether Monastery, Abbey, Convent, etc., a Register was kept, and an Obituary or

[1] See an interesting work on the *History and Contents of Parish Registers in England*, by R. E. Chester Waters, B.A. London: Longman.

[2] The Divine promises were restricted to the seed of Abraham, Isaac, and Jacob; and the Priesthood to the descendants of Aaron; the Messiah to the Tribe of Judah and House of David; the division of the Land to distinct tribes and families; intermarriage permitted only between persons of the same tribe; inheritance perpetuated within the same tribe and family.

[3] *Code or Codex* is a collection of Laws. That of Theodosius II, Emperor of Rome, was published at Constantinople, A.D. 435. It was a collection of the Ecclesiastical Laws and Regulations of Constantine the Great and his successors, "intended for solving difficulties and illustrating points of discipline respecting the Church." *Pandects* = a complete treatise on any science. That of the Emperor Justinian is a digest of Roman Laws made by his Order.

Martyrology; but these had scarcely anything in common with what is now understood by a Register.[1]

During the existence of Monasteries, etc., there were not any Parochial Registers, as the Secular Clergy, that is the Parish Priests, were not required to keep them.

In England, Parish Registers were unknown until the reign of Henry VIII (A.D. 1509–46), when the duty of keeping them was imposed upon the Parochial Clergy by a Royal Injunction published by Thomas Cromwell, Earl of Essex, the Vicar-General, on September 29th, 1538, the thirtieth year of the King's reign.[2]

It is evident however that *some* steps before this date must have been taken at the Dissolution of the Monasteries to secure some kind of Parochial Registration, inasmuch as at least seven Registers have been discovered of earlier date than 1538. The Injunction, which casts the duty on the clergy without imposing payment or penalty on the parishioners, was as follows:—

"The Curate (that is the Parish Priest who had the cure or care of the souls of the parish) shall keep one Book or Register; which Book he shall every Sunday take forth, and in the presence of the Churchwardens or one of them, write and record in the same all the Weddings, Christnings, and Burials made the whole week before, and for every time that the same shall be omitted shall forfeit to the said church iii*s.* iiii*d.* These Books were to be preserved 'in one sure coffer with two locks and keys by the Minister and Churchwardens of each parish.'"

[1] From the Fourth Century mention is made of Church Registers under the name of *Diptychs* (Greek, diptuchos), or folding writing-tablets consisting of two leaves or a double catalogue of living and dead saints. These were the ground of the Martyrologia which contained a list of those for whose souls' repose the Brethren were bound to offer the Holy Sacrifice on their respective Anniversaries. When made general instead of local they became the original Form of the Christian Calendar. See *Liber Vitæ*, or *Register and Martyrology of New Minster and Hyde Abbey, Winchester* (published by Hants Record Society).

[2] *Vicar-General* was the title given by the King to Cromwell with full power to oversee the Clergy and to regulate all matters relating to Church affairs. At the present day it is an officer having powers from the Chancellor of a Diocese. *Injunction* = a command, order, or precept, issued in the form of a *writ* by a Court of Justice or under sign manual by a Sovereign, whereby a person is required to do or to refrain from doing any certain thing.

It has been found that as many as 812 Parochial Registers date from the issue of this Injunction.

On November 11th, 1563, the Council of Trent prescribed as a Law of the Roman Church that Registers of both marriages and Baptisms should be kept.

The purchase and price of the Register Book is often recorded on the front leaf, thus,—

"This Register Book of Marriages, Baptisms, and Burryals in the Parish of Houghton was bought in the year of our Lord, 1669, when Richard Francklin was Rector."

"Houghton Register Book beginning Anno Dom. 1714, pretium 6*s.* 6*d.*, M. Leadbeater, A.M., (Rector), Thomas King, John Savage, Churchwardens."

"This book for banns was bought Apr. 6th, 1754. R. Hinckesman, Rector; Will. Holmes and John Munday, Churchwardens. Price 8*s.* The same for Marriage Register, Price 8*s.*

The above ordinance of Registers remained substantially in force until A.D. 1597. During the reign of Queen Mary I, Cardinal Pole (who was consecrated Archbishop of Canterbury A.D. 1556) required the names of Godparents to be added in the Register of Baptisms. His injunction was, however, only partially obeyed.

In Houghton Register the custom is found at the following dates:—A.D. 1684, July 25th, to April, 1686. The Godparents are here once styled "Stipulators," July 28th, 1684, and twice "Sureties" August 28th.

On October 25th, 1597, the Convocations of Canterbury[1]

[1] *The Convocations of the Provinces of Canterbury and York*:—According to the constitution of the Kingdom the Sovereign summons to the High Court of Parliament not only the *Peers and Nobility* that are members of the House of Lords and the *Members* chosen to represent the Counties, Boroughs, and Universities that are Members of the House of Commons, but she *convokes* or calls together a general Assembly of the Clergy, which is thereupon called *Convocation*. This is done by a writ, or written order, or command to the Archbishops of Canterbury and York, bidding them to call together the Bishops and elected Clergy called Proctors or Procurators. The Convocations of both Provinces are divided into two Houses: the *Upper*, consisting of the Archbishops and thirty-two Bishops; and the *Lower* of Deans, Canons, Prebendaries, Archdeacons, and Proctors.

By licence of the Sovereign, Convocation, in conjunction with the Houses of Parliament, has the power to make Laws respecting the Church and her Services.

made a new ordinance respecting Registers which lays down minute regulations as to their preservation. This was afterwards embodied in the seventieth canon of A.D. 1603.[1]

The following is a copy of this Canon as showing the care enjoined to be bestowed upon the registrations of a parish.

"70. Ministers to keep a Register of Christenings, Weddings, and Burials. In every parish Church and Chapel within this Realm shall be provided one parchment book at the charge of the Parish, wherein shall be written the day and year of every Christening, Wedding, and Burial which have been in that Parish since the time that the law was first made on that behalf, so far as the ancient books thereof can be procured, but especially since the beginning of the reign of the late Queen (Elizabeth A.D. 1558–1602). And for the safe keeping of the said Book the Churchwardens at the charge of the said Parish shall provide one sure coffer with three locks and keys, whereof the one to remain with the Minister, and the other two with the Churchwardens severally, so that neither the Minister without the two Churchwardens, nor the Churchwardens without the Minister, shall at any time take that Book out of the said coffer.[2] And henceforth upon every Sabbath day, immediately after morning or evening prayer, the Minister and Churchwardens shall take the said parchment Book out of the said coffer, and the Minister, in the presence of the Churchwardens, shall write and record in the

[1] The word *Canon* means a Rule or Law. The title of the Book containing the Ecclesiastical laws of the Church of England is as follows: "Constitutions and Canons ecclesiastical, treated upon by the Bishop of London, President of the Convocation for the province of Canterbury, and the rest of the Bishops and Clergy of the said Province, and agreed upon with the King's Majesty's Licence in their Synod, begun at London A.D. 1603, and in the year of the reign of our Sovereign Lord James, by the grace of God King of England, France and Ireland, the first, and of Scotland the thirty-seventh." The latter part of this Canon (70) has been so negligently obeyed by the ministers and Churchwardens, and by the Registrars of the Dioceses in their care of the transcripts sent to them, that nothing in most cases can be more valueless than the Diocesan Registers as duplicates.

[2] *Church Chest or Coffer.*—These are found sometimes of early English or first pointed date (A.D. 1189–1292, Rich. i, John, Henry iii), as in Clymping, Sussex. A very fine example of middle pointed work (A.D. 1272–1377, Edw. I, II, III), is to be seen at St. Peter's, Derby, or at Faversham. Sometimes the chest was made of cedar and very curiously painted and stencilled inside. A remarkable double one of enormously massive oak, and with singular locks, is built into the wall and floor in the Chapel of South Lynn. The outer lid alone requires a strong man to lift it. Often the iron scroll work on these chests is very rich. What a contrast to the cast-iron single-locked chests of modern use. The Houghton cast-iron chest has the date 1813 cast on the lid.

said Book the names of all persons christened, together with the names and surnames of their parents, and also the names of all persons married and buried in that Parish in the week before, and the day and year of every such christening, marriage, and burial: and that done, they shall lay up that Book in the coffer as before. And the Minister and Churchwardens unto every page of that Book, when it shall be filled with such inscriptions, shall subscribe their names. And the Churchwardens shall once every year, within one month after the five-and-twentieth day of March, transmit unto the Bishop of the Diocese, or his Chancellor, a true copy of the names of all persons christened, married, or buried in their Parish in the year before ended the said five-and-twentieth day of March, and the certain days and months in which every such christening, marriage, and burial was had, to be subscribed with the hands of the said Minister and Churchwardens, to the end the same may faithfully be preserved in the Registry of the said Bishop, which certificate shall be received without fee. And if the Minister and Churchwardens shall be negligent in performance of anything herein contained, it shall be lawful for the Bishop or his Chancellor to convict them and proceed against every of them as contemners of this our Constitution."

The entries of Baptisms, Marriages, and Burials, were from the first made in paper books (perhaps the *ancient books* referred to in the canon) which had to be transcribed upon parchment and certified (as enjoined in the canon) by the signature of the Minister and Churchwardens.

The first instance of this attestation occurs in the Houghton Register of Baptisms for the year 1685: "attested by Jo Stubbes, Rector, Richard Purdew, Churchwarden." Some of the original paper books are still in existence in a few parishes, but the oldest Register Books now extant are usually transcripts made according to the injunction of A.D. 1597 or canon of A.D. 1603.

All the entries in the Registers of the Parish of Houghton are from A.D. 1669 to A.D. 1754, on parchment.

During the Rebellion (1644–1660) Parish Registers were for the first time regulated by Act of Parliament.

The *Directory* for the Public Worship of God[1] which was substituted for the Book of Common Prayer during the Commonwealth, January 2nd, $164\frac{4}{5}$,[2] contained the following order to be found in "*An Ordinance of Parliament for taking away the Prayer Book and establishing the Directory*":—

"It is further ordained that there shall be provided at the charge of every Parish or Chapelry in this realm of England and Dominion of Wales a fair Register Book of vellum to be kept by the Minister and other officers of the Church, and that the names of all children baptized and of their parents and of the time of their *birth* and baptizing shall be written and set down by the Minister therein and also the names of all persons married there and the time of their marriage and also the names of all persons buried in that parish and the time of their *death* and burial."

This is the first time that the *birth* and *death* came to be inserted.

By this Act of August 24th, 1653, passed by the "*Parliament of Saints*," commonly called the "*Praise God Barebone Parliament*," marriages were to be performed by Justices of the Peace and not by the Minister. This is in contradiction to the *Directory* which says:—

"We judge it expedient that marriage be solemnised by a lawful Minister of the Word."

During the Commonwealth, therefore, when the sect

[1] The *Directory* for Public Prayer, Reading the Holy Scripture, Singing of Psalms, Preaching of the Word, Administration of the Sacraments, and other parts of the Public Worship of God, ordinary and extraordinary, did not contain any *forms* of Prayers, etc., but as its name implies gave minute *directions*, instructions and suggestions relative to the performance of all parts of public worship both by the Minister and the people. This Parliamentarian Form of Public Devotion is entitled:—"A Directory for the Public Worship of God throughout the three Kingdoms of England, Scotland, and Ireland, together with an Ordinance of Parliament for the taking away of the Book of Common Prayer and the Establishing and Observing of this present Directory throughout the Kingdom of England and the Dominion of Wales."

[2] This form of date $164\frac{4}{5}$ is used to express both the *old* and *new* style of dating an event. Until the year 1752 the ecclesiastical as well as civil year began on March 25th. This accounts for the date given in Canon 70 for the transmission of the copy of the Registers to the Bishop. Before this year it will be found in the Registers that in most cases all entries were dated under each year from Lady Day to Lady Day; that is, an entry of a Baptism which took place on March 24th, 1645, as we should say, according to the *new style*, would be found registered under the year 1644 according to the *old* style.

called " Independents " (now " Congregationalists ") had the upper hand, Marriage (which by the common law of England was regarded as a religious contract) was divested of its religious character ; the Clergy had to give up their Register Books, and the duty of performing it was transferred to the Civil Magistrate or to Laymen who were called Parish Registers (now, by a newly invented word, styled Registrars). These were elected by the inhabitant-householders, and had to be sworn in and approved by a local magistrate.

These officials made the entries, and had the power to charge twelve pence for every certificate of publication and entry of marriage, and fourpence for every entry of *birth* or burial.

This Act of 1653 does not mention *baptisms* so that in most parishes *births* only were registered during this time of Anarchy.

The omission of the ministration of the Sacrament of Baptism at this time was owing to the prevalence of antipædo baptism, or the doctrine that the baptism of infants was unlawful, that is, unscriptural or unnecessary—(the teaching of the modern sect wrongly called Baptists). The prevalence of this teaching caused so many children to grow up unbaptised that it necessitated the addition to the Book of Common Prayer of A.D. 1662 of a Form for the Ministration of Baptism to Adults.

On September 29th, 1653 it was ordered that no marriage was to be celebrated within the Commonwealth of England without the Register's certificate that he had published the *Banns*[1] on three successive Lord's Days at

[1] *Banns*, called *Bains* in Spenser's *Fairy Queen*, Bk. 1, canto xii, stanza 30: "He gan renew the late forbidden Bains." This word is derived from a barbarous Latin word, *banna*, which signifies a publication, edict, or proclamation. N.B.—The proper place in the Morning Service for the Publication of Banns is, according to the first Rubric in *The Form of Solemnization of Matrimony*, immediately before the sentences for the Offertory. The Acts, 24 Geo. II, c. 3, § 33, and 4 Geo. IV, c. 76, authorize the publication after the Second Lesson of Evensong, *when Mattins is not said.*

the close of the "morning exercise" in the public meeting place, commonly called the church or chapel; *or* if the parties preferred it, in the nearest market place on three successive market days.

The persons intending to be married took the certificate to a Justice of the Peace, where the man was to take the woman by the hand and say plainly and distinctly the following words: "I (*A.B.*) do here in the presence of God, the Searcher of all hearts, take thee (*C.D.*) for my wedded wife, and do also in the presence of God and before these witnesses promise to be unto thee a loving and faithful husband."

Then the woman in like form promises also to be "a loving, faithful, and obedient wife."

These forms, as given in the *Directory* when marriages were solemnized by a minister, contain the word "congregation" instead of "witnesses," and end with "until God shall separate us in death."

The giving of a *ring*, which from time immemorial has been used in the marriage service, is not mentioned.

After the Restoration of Charles II, 1660, this did not escape ridicule, as we read in Hudibras the following:—

> "Others were for abolishing
> This tool of matrimony—a ring,
> With which th' unsanctify'd Bridegroom
> Is married only to a thumb.
> (As wise as ringing of a pig,
> That used to break up ground and dig.)
> The Bride to nothing but her will,
> That nulls the after marriage still."

When this Marriage Act was confirmed in 1656 the declaration in it that no other marriage except by a magistrate was valid, was omitted; so greatly were the mass of the people aggrieved by not being allowed marriage in Church.

It now was a common practice for marriages to be performed by the Minister and the Mayor jointly. This employment of the Minister being a concession to old customs was so disliked by the sect of "Independents," that when Cromwell's daughter was married to the Hon. Robert Rich, a Minister was dispensed with.[1]

At the Restoration, A.D. 1660, these civil marriages were legalized by 12 Car. II, c. 33, and the parochial Clergy, who during the Commonwealth were turned out of their livings (as was the case with the Rector of Houghton, Rev. James Sessions, in A.D. 1650), upon being reinstated (which was not the case in Houghton, for this Rector lived until 1665 unbeneficed), obtained possession of most of the Registers.

Up to the year 1678, Registers were kept in the old fashion, when an enactment for *burying in woollen* required an entry to be added to the effect that the Act had been obeyed. This took place in the Houghton Register of Burials until March, 1695, was disobeyed from August 1700 till January, 1730, and finally omitted after October, 1810. This Sumptuary Law[2] was passed "for the encouragement of the *woollen* manufactures and prevention of the exportation of moneys for the buying and importing of *linen*."

The Act first came in force, March 25th, 1667 (18 and 19, Charles II, c. 4), but as it was generally disobeyed (for "custom is stronger than legislation, and the practice of burying in linen is older than Christianity itself"), and the

[1] The marriage took place in the Parish Church of St. Martin's in the Fields. In the Register of that Parish, November 11, 1657, the authorities being unwilling to recognize the "Saints," the parishes of the bride and bridegroom are described as "Martin's" and "Andrew's." It is, however, amusing to read in a letter printed in the Fifth Report of the Historical MSS. Commission, page 177, that, "at the wedding feast kept at Whitehall, they had 48 violins, 50 trumpets, and much mirth with frolics, besides much dancing (a thing heretofore accounted profane), till five of the clock yesterday morning." Amongst the dancers was the Earl of Newport, who danced with Her Highness Lady Frances Cromwell."

[2] *Sumptuarius.*—Of or relating to expense or cost (*sumptus*) of food, dress, etc., regulating their quality and price; as, for instance, the assize or assessment of ale and bread intrusted to an officer called "Ale-taster." These laws, which were chiefly of the reigns of Edward III, Henry VII, Henry VIII, and Charles II, were repealed in 1856.

penalty could seldom be enforced: another Act was passed in 1678 (30 Charles II, c. 3,) which required the clergy to enter in the Register that an Affidavit had been brought to them within eight days of the burial.

The common form of this Affidavit, made upon oath by one of the relatives, often immediately after the burial and at the grave, will show the stringency of the wording :—

"A B, of the parish of C, in the county of D, maketh oath that E, of the parish of C, in the county of D, lately deceased, was not put in, wrapt up or wound up or buried in any shirt, shift, sheet, or shroud made or mingled with flax, hemp, silk, hair, gold, or silver, or other than what is made of sheep's wool only; nor in any coffin lined or faced with any cloth stuff, or any other thing whatsoever made or mingled with flax, hemp, silk, hair, gold, or silver, or any other material, contrary to the Act of Parliament, for burying in woollen but sheep's wool only. Dated the — day of — A. D. — "

The fine for disobedience to the law was £5.

There is a specimen of the dress in which Mrs. Ann Oldfield, an actress, was buried in Westminster Abbey, October 27th, 1730; the fine being paid. Her body was dressed "in very fine Brussels lace head-dress, a holland shift with a tucker and double ruffles of the same lace and a pair of new kid gloves, and was then wrapped in a winding sheet of fine linen." Her vanity has been immortalised by Alexander Pope in the following lines :—

> "Odious! in woollen! 'twould a saint provoke
> (Were the last words that poor Narcissa spoke),
> No let a charming chintz and Brussels lace
> Wrap my cold limbs and shade my lifeless face."

The law extended to Ireland in 1733 (*Irish Acts*, 7 Geo. II, c. 13), but was seldom enforced by the Irish Government.

The first notice in the Houghton Register of the Affidavit having been given is September 30th, 1678—the last during that century, March 17th, $169\frac{5}{6}$. It does not

occur again until February 9th, $173\frac{8}{9}$, and then continues to be required without an interval until July 19th, 1807. Only one Affidavit is registered, April 5th, 1809, and the last, October 5th, 1810 The Act was finally repealed in 1814 by 54 Geo. III, c. 108.

There is not any entry of Baptisms between March 20th, 1686, and Jan. 20th, 1692. By an Act, A.D. 1694 (6 and 7 William III, c. 36), amongst other taxes levied for carrying on the war with France, a graduated scale of duties was imposed for five years upon marriages, births, and burials, and for the better collection of the tax, the Clergy were in 1695 (7 and 8 Will. III, c. 36) required, under a penalty of £100 for neglect, to keep a Register of all *births* in the Parish, whether the children were baptised or not. Hence at this date the *birth* as well as the baptism was recorded, and so from June 20th, 1692, to February 13th, $170\frac{6}{7}$, the birth is inserted in Houghton Register. The Act is referred to in the entry of Baptisms of "September y^e^ 17th, 1695, of Jas., son of Jas. Snow," to which is added, "must be paid for by the present Act for births, burials, etc." The imposition of the tax caused serious omissions in the Register of Baptisms in order to save payment. This may account for the few entries made in the Houghton Register in 1696 and 1697-9.

The Registers, in fact, were so badly kept, that they could not bear the test of official inspection.

In consequence, an Idemnity Act was passed (4 Q. Anne, c. 12) to relieve the Clergy from the penalty they had incurred by their neglect.

The Act of 1694 was suffered to expire, and the Registration of *births* was generally discontinued, and was never renewed until the new system adopted by the Government Registration Act of 1836 (6 and 7 Will. IV, c. 86), which has to do only with *births and deaths*, and not with *baptisms* and *burials*.

The following entry of official inspection by Justices of the Peace first occurs April y^e^ 24th, 1717 : "seen and allowed by us, Wm. Evelyn, H. Mildmay." The last entry of this sort is March 31st, 1732, "seen and allowed by us, Thomas Barefoot, John ffoyle" (Ffoyle).

Although according to the ordinance of the Clergy of Canterbury in convocation respecting Registers and the 70th Canon of 1603, each page of the parchment Book in which the entries from the old paper books were to be transcribed, was to be authenticated by the signature of the Minister and Churchwardens, it is singular that the first signature in Houghton Register of an officiating Minister occurs after the reception of "Anne y^e^ daughter of John Stephens and Mary his wife, into the congregation of Christ's flock, April 29th, 1731, Richard Edmonds, Curate," when the Rev. Mr. Barton was Rector A.D. 1730–33.

In A.D. 1753, Lord Hardwicke's Act (26 Geo. II, c. 33 —a copy of which in black letter is in the parish chest of Houghton) was passed. It is entitled, "An Act for the better preventing Clandestine Marriages." The Bill was brought in during the session of Parliament, which began in November, 1747, as its title shows, and "from thence continued by several prorogations to the 11th January, 1753." This Act declared all marriages solemnized after March 25th, 1754, unless by *licence* or after *banns* to be void : the penalty for solemnizing marriage without either one or other of these was liability to fourteen years transportation.

To show the necessity for this Act, it is worth while to state that in the Marriage Register of the small Parish of Houghton, between the years 1695 and 1751, there are entered thirty-six marriages of couples who are notified to belong to Parishes as far distant from Houghton as the Isle of Wight, Godshill, Fareham, Hursley, Romsey, Winchester, St. Cross, Beaulieu, etc. How many of such mar-

riages of non-parishioners, neither of whom belonged to the Parish, took place before 1695, cannot be known, as the abodes of the parties are not mentioned previous to that year.

Up to the date of this Act a Marriage by a Clergyman in Holy Orders without Banns or Licence was valid and indissoluble, although the parties were subject to ecclesiastical censure according to Canons 62, 63, and the officiating Minister incurred legal penalties. The Act of 1753 was so stringently interpreted that marriages could not be celebrated in Westminster Abbey and St. Paul's Cathedral because it had never been the custom to publish banns there. The prohibition was extended to churches built or consecrated since the passing of the Act. Many clergy in ignorance of a decision of the Court of Kings Bench to this effect in 1781 having celebrated marriages in new churches became amenable to the penalty and their marriages deemed invalid, so that an Act had to be passed to remove the penalty and the invalidity.[1]

Lord Hardwicke's Act proved a most effectual remedy to the scandal of clandestine marriages, which had become notorious both in number and character.

In London the precincts of the Fleet Prison and Keith's

[1] In consequence of the frequent performance of marriages in churches wherein according to the Act they could not legally be solemnized, and "to prevent an unseemly recurrence to Parliament for indemnity of offending Ministers, and for the confirmation of marriages improperly solemnized," the Archbishops and Bishops of the Church of England recommended as a precaution to the Clergy of their several dioceses to suspend in the vestry of every church or chapel in which marriages are forbidden to be solemnized a tablet signifying the nature of the offence and the penalties attached to it. This precaution, which is among the papers in Houghton Chest, is signed, "Farnham, August 26th, 1808; B. Winchester." (That is, Hon. Brownlow North, Bishop of Winchester, from A. D. 1781 to 1820.) Lord Hardwicke's Act exempts from jurisdiction "that part of Great Britain called Scotland, and any marriages amongst the people called Quakers (now designated "Friends,") or the persons professing the Jewish religion" where both parties to a marriage were Quakers or Jews. The Act was to be read in all churches and chapels by all officiating ministers after Morning or Evening Prayer in each of the months of September, October, November, and December, in the year 1753, and afterwards on the four several Sundays before March 25th, June 24th, September 29th, and December 25th, for *two* years after January 1st, 1754.

Chapel, Mayfair, were resorted to by persons of all ranks and conditions, from the peer to the chimney sweep.[1]

In the Marriage Register of Houghton, as early as October, 1738, until July, 1743, the letters B. and L. (Banns or Licence) are put in a column after the names. Then there is an omission of this until May 21st, 1752; but from May 6th, 1755, until December 15, 1793, and onward to February, 1836, the significant letters appear. Between 1738 and 1788 only twenty-four marriages by licence were solemnized, and from 1788 to 1836 only twenty-three, and since up to 1894 only six. The marriages registered in the Book beginning 1738 up to 1808 are only duplicates taken from the Marriage Register Book, enjoined by 26 Geo. II which begins May, 1755.

No marriage is recorded in 1744, 1753, 1754.

The first entry in the Register Book of Banns is on 26th January, $175\frac{4}{5}$, and the first entry in the Register Book of Marriages in the form required by 26 Geo. II, is May 6th, 1755.

It was from the date when Lord Hardwicke's Act came into force that for the first time the Banns and Marriage Registers notify the couples to be wedded as bachelor and spinster or widower and widow.

[1] *As regards the marriages by the Chaplain of the Fleet Prison.*—The Fleet Prison and Market were built over the small river Fleta, which, some 1300 years ago, ran in a deep gorge between steep banks to the Thames, and in the time of Henry VII (1485–1509) was navigable to Holborn Bridge, but in 1775 extended only to the Obelisk in Fleet Street. As regards the Clandestine marriages performed within the Prison, no less than 205 took place between October 19th, 1704, and February 12th, 1705, without of course licence or banns. Twenty or thirty couples were sometimes joined in one day, and their names concealed by private marks *if they chose to pay an extra fee.* Painted signs of a male and female hand conjoined with the inscription, "Marriages performed within," were common along the building. But as the Act was limited to England and Wales it was evaded by a journey across the border to Scotland, hence the notoriety of "Gretna Green." And further as the Act did not extend to the Channel Islands it was advertised in 1760, says the *Gentleman's Magazine*, that sailing vessels were always kept ready at Southampton, which for a fee of five guineas would carry runaway couples to Jersey or Guernsey where marriages could take place without banns or licence. The Fleet and May Fair, or Keith's Chapel Registers, were not authenticated by the Commissioners, who, in 1836, enquired into the authenticity of non-parochial Registers. These were, however, placed with the Registrar-General for safe custody only.

The Stamp Act of 1783 (23 Geo. III, c. 71) imposed a duty of threepence upon every entry in the Parish Register (see 1694, 6 and 7 William III, c. 6), except upon Births or Baptisms of children whose parents receive relief from the parish, and the burials of persons from hospitals, or solely at the expense of any charity.

This Act was repealed in 1794 (34 Geo. III, c. 11).[1]

Except during the Commonwealth the Registers were an Ecclesiastical and not a Parliamentary Institution. The Taxation Acts simply made use of them as a convenient machinery for collecting the duties, and only subjected them to a partial and temporary control, but in 1812 the Registers became the direct subject of legislation, and the 70th Canon was superseded by an Act of Parliament (52 Geo. III, c. 146) commonly known as Rose's Act, which is still in force as regards the registering of baptisms and burials. The Act was substantially a re-enactment of the 70th Canon. In it, it is enjoined that the entries should be

[1] The following is a copy of the Licence and authority given to the Rev. Samuel Nott, Rector of Houghton, A.D. 1776–96, to enter baptisms, etc., in the Register Books and charge the fees; for which he had to give a bond, dated July 2nd, 1785, amounting to *six shillings*, repayable to him by the Churchwardens. The Minister was allowed two shillings in the pound for collecting. The document has the Royal arms at the head of it:—

"I, George Durnford, Head Distributor of Stamps for the County of Southampton, by virtue of the power and authority granted to me by His Majesty's Commissioners, appointed to manage the duties charged on stamped vellum parchment and paper, do hereby give and signify unto the *Reverend Samuel Nott*, Clerk, Rector of the Parish of North Houghton, in the County aforesaid, licence and authority to enter and write, or cause to be entered and written, in the Register Book or Books of the Parish of North Houghton aforesaid, all entries of any burial, marriage, birth, or christening, without any stamps or marks affixed thereto or thereupon: subject nevertheless to the payment of the duty emposed thereon by an Act entitled "An Act for granting to His Majesty a Stamp Duty on the Registry of Parish Marriages, Births, or Christenings," and for the payment of which sufficient security hath been given by bond to His Majesty. And I do grant this Licence under this particular condition: that the said Samuel Nott shall, whensoever thereunto required from time to time, produce and shew the said Parish Register to me or to any other officer or agent duly authorized by the Commissioners of the Stamp duties, or the major part of them, for the purpose of inspecting or viewing such Registers, and the entry made therein, provided always that the Licence shall continue in force until the Commissioners for the time being appointed to put the several Stamp laws in execution, or the major part of them, shall revoke the same, and give notice thereof in writing, and no longer. Given under my hand the second day of October, one thousand seven hundred and eighty-three. G. Durnford, Country Licencer for Registers of Burials, etc.

made within seven days of a baptism or burial, and instead of the "sure coffer or church chest," with its three locks, the Registers were to be kept in an iron chest with its single lock in the Parish Church, or the residence of the Rector.

The most important change by this law of 1812 was this: that "all future Registers were ordered to be kept in Books, to be provided by the King's printers, according to one uniform scheme set out in the schedules annexed to the Act,"

This law has been strictly obeyed. It is in these Registers, as regards burials, that *for the first time* the age of the deceased is uniformly entered.

Marriages since 1754 had been registered according to the Act 26 Geo. II, c. 33; but the Clergy hitherto had recorded Baptisms and Burials in any form they pleased.

The old Burial Registers before this are less imperfect than those of Baptisms, because Dissenters of every denomination wished to be buried in the Parish Churchyards.

The delay to make entries in the Registers, and the leaving it most often to the Clerks to make rough notes for future entry, and the entrusting to these often ignorant officers the duty of registration, will account for the irregularity and the defects in spelling to be found in such numerous instances.

The earliest Registers are usually in Latin, then the universal language of the Church and the Law, and of Scholars: its use in Registers was generally discontinued before the Accession of Charles I, A.D. 1625. There are some slight remains of it in the Houghton Registers.

According to the ancient discipline of the Church, marriages were not allowed during the seasons of Advent, Lent, and Whitsuntide, and *custom* still interdicts them in many minds during Advent, and especially in Lent.

In the Register of Everton, Notts, are found the following lines with reference to this :—

"Advent marriage doth deny,
But Hillary gives thee liberty;
Septuagesima says thee nay,
Eight days from Easter says you may;
Rogation bids thee to contain,
But Trinity sets thee free again."

The Act of 1812 has not been repealed, but the Registers of Baptisms and Burials have lost somewhat of their former importance, as legal evidence, since the Civil Registration Act of 1836, which enforces Registration of Births and Deaths, came into force.

By this Act (6 and 7 William IV, c. 36; amended, 1 Vict., c. 22), the State assumed for the first time the duty of Registering in one Public Office the Births, Marriages, and Deaths of the whole population.

It is worthy of notice, that, as Registration of the Birth usually takes place before the Baptism, when the Birth is registered, the name then given, as the so-called Christian name being but a prefix-title previous to Baptism, can with due notice be changed, but the Christian name given in Baptism cannot.

In 1844, Parliament enacted (7 and 8 Vict., c. 81; amended, 26 Vict., c. 27), a civil Registration for Marriages solemnized (by the Clergy of the Church and among the sects) in Ireland; but until January 1st, 1864, the Births and Deaths of the whole population *there* and the Marriages by Roman Priests remained unregistered.

It was not until 1854 that a similar Act for Scotland was passed.

The question of Fees for searching Registers and obtaining certificated copies of the entries therein was left unsettled by Rose's Act, and it was not until the Registration Act of 1836 that a uniform scale of Fees, both for

searches and certificates, was enacted in the following terms:—

"Every Rector, Vicar, or Curate, who has the keeping of any Register-Book of Births, Deaths (this is a mistake for Baptisms and Burials), or Marriages, shall at all reasonable times allow searches to be made of any Register-Book in his keeping on payment of one shilling for a search of one year, and sixpence for every additional year, and of two shillings and sixpence for every entry certified under his hand as a true copy of the Register."

Since the year 1860, every certificated copy of an entry has to bear a penny stamp on it. The Court of Exchequer in Easter Term, 1853, decided that a person paying for a search was entitled to make whatever extracts he pleased during the period for which he had paid the search-fee, and that no payment should be demanded for certificates unless the person searching required the extracts to be certified by the Minister.

Besides the Books containing the Registers of Baptisms, Marriages, and Burials, there is a Register-Book of *Briefs* which are mentioned in the first Rubric before the Offertory Sentences, in "the Order of the Administration of the Lord's Supper or Holy Communion" in the Book of Common Prayer.

The following explanation of and remarks upon the term Brief may be of interest.

A Brief, so far as regards the Roman Church, is "an official document issued by the Pope," and generally with reference to matters of temporary importance rather than as "Bulls"[1] for those of a permanent character.

Briefs are short documents (hence their name) beginning with the name of the Pope by whom they are issued, signed by the Cardinal Secretary of State, and dated from

[1] *Bull*=The highest kind of official and authoritative document which is issued by the Pope. The name is derived from the *bulla*, or leaden seal attached by a cord of hemp or silk, with which the document is authenticated.

the Nativity. They are written in modern characters on paper or fine parchment, and sealed with the Pope's signet-ring, called "The Seal of the Fisherman," from its design which is that of St. Peter drawing his net to land.[1]

Briefs with reference to the English Church were Letters Patent from the Crown, giving Licence for a public collection in Churches on behalf of any charitable purpose such as defraying the cost of damage by fire, flood, tempest, etc., to the fabrics of Churches, etc., in any part of the Sovereign's dominions.

The collection of money under these "Letters" became general in the Seventeenth Century.

At a time when no such things as Insurance Offices existed, these "Briefs" were adopted as a means of relieving individuals and parishes who suffered from accidents as above.

Insurance of houses and goods against fire *in London* began the year after the Great Fire, 1667, but the first regular office set up in London was "The Hand-in-Hand," in 1696. During the Civil War the House of Commons forbade the issuing of Briefs to raise money for the King's wants, etc., by an Order dated January 3rd, 1643, inhibiting collections upon any Briefs under the Great Seal.

A further Order, made January 10th, 1648, inhibited collections except under such Briefs as were issued under the Great Seal under directions of both Houses. Under this Order a collection was authorised, May 31st, 1659, on occasion of a Great Fire at Marlborough.

Collections under Briefs were nearly always made in Church, but occasionally in some parishes a house to house visitation was made for the purpose.

[1] A *Breve*, or *Brief*, as regards Monastic Institutions, was the short letter sent by the Breviter (Brevitarius), or officer of a convent to all the monasteries in connexion with it, to inform them of the death of one of the brethren, and to ask their prayers.

After the Restoration, Briefs became an abuse, and Pepys says in his diary :—

"1661. June 30th, Sunday. To Church, where the trade of Briefs is come now up to so constant a course every Sunday that we resolve to give no more to them."

This note will account for the small amount contributed at many of these collections.

The first collection under a Brief in Houghton Brief-Book was on January 27th, 1739. This was for the fire at Walton, Worcestershire, and realised 1*s.* 9*d.*

The last collection was on August 3rd, 1828 (the year in which Statutory Briefs were abolished by 9 George IV, c. 28). This was for the fire at Ingoldmells, Lincolnshire. It realised 3*s.* 6*d.* This Act[1] did not affect the Royal Prerogative : and "Royal Letters" for many years were issued on behalf of the three Incorporations of the "Society for the Propagation of the Gospel in Foreign Parts," the "Society for Promoting Christian Knowledge," and the "National Society for the Promotion of Religious Education, according to the Principles of the Church of England." These ceased to be issued in the year 1854.

[1] It is noteworthy that as the result of briefs issued on behalf of any Parishes in *the Diocese of Winchester* between the years 1739, when their issue began, and 1828, when abolished, the amount collected in the only fourteen instances recorded was £2. 6*s.* 8*d.* This was for damages by *fire* at New Alresford, Wandsworth, Pirbright, Weyhill, Stanpit (?), Nether Wallop, Surrey (no name), Wymering, Wroxal, Kingston, Frimley, Boldre ; and by *inundations* at Kingston and Cobham. The largest number of briefs issued in any one year appears to have been seventeen, in 1769, and the largest amount collected was in 1740, namely, £1. 2*s.* 10*d.* The annual average amount collected from the year 1739 to 1828 was 8*s.* During the years 1744–5, 6, 7, 9, 50, 68, 89, 90, 91, 92, that is twenty-six years either briefs were not issued or are not recorded. Although there is not any record of briefs in the book for them prior to the entry in 1739, yet in the Overseers' Register mention is made of payments for briefs in 1719 to 1728.

ITEMS FROM THE PAROCHIAL REGISTERS OF HOUGHTON.

1695. "John Godfrey, of this Parish, was married at King's Somborne, and must pay *2s. 6d.* to the King."[1]

1706. Entered by Rev. M. Leadbeater (Rector, 1706–1720):—"The said Matthew Leadbeater was presented by Her Ma^tie^ Queen Anne (sede Winton vacante), *instituted* by the Most Reverend Father in God, Dr. Thomas Tenison, Lord Archbishop of Canterbury, His Grace: the 20th February, and *inducted* by Mr. John Pretty, A.M., Rector of Farley, the 1st of March next following, into the Rectory of Houghton, Anno Domini $170\frac{6}{7}$." (Appendix IV.)

N.B.—The Bishopric of Winchester was vacant, owing to the death of Bishop Peter Mewes, and previous to the translation of Bishop Sir. J. Trelawney from the diocese of Exeter to Winton.

1712 (May). The Churchwardens paid *19s 6d.* towards the perambulation of the Parish boundary at Rogation-tide.[2]

1720 (1 George I), April 23rd. Appended to the confirmation of the poor rate by Chas. Norton and John

[1] This payment is supposed to be the feudal fine levied by the bailiff of King's Somborne from a *Nativus* or serf, married out of his proper domain. As a rule, the fine was levied by the lord of the domain to which he belonged.

[2] This "processioning," or perambulations round and throughout the fields of a parish, commonly called "beating the bounds," took place once a year, in Rogation Week, on either the Monday, Tuesday, or Wednesday before Holy Thursday, or the Ascension of our Lord. The title of this week denotes its appointment by the Church for special fervent prayer or *asking* and humiliation that He would be pleased to bless the fruits with which the earth is at this time covered. When during the Reformation all other public religious processions were abolished, this was ordered to be retained by a Royal Injunction of Queen Elizabeth containing the following words: "The people shall once a year, at the time accustomed with the Curate (that is the Parish Priest), and substantial men of the parish walk about the parishes . . . and at their return to church make their common prayer, and the minister at certain convenient places shall admonish the people to give thanks to God in the beholding of God's benefits for the increase and abundance of His fruits upon the face of the earth with the saying of Psalm, 104"; and he shall inculcate such like sentences as these: "Thou shall not remove thy neighbour's landmark." (*Deut.* xix, 14; xxvii, 17; *Prov.* xxii, 28.) In the second Book of the Homilies (set forth in Elizabeth's reign), referred to in the second Rubric before

Ffoyle is the warning to the Overseers, to "take notice that if they relieve any poor that do not wear the *badge* according to the Act of Parliament, they forfeit 20*s*." The Act in 8, 9 William III, c. 30, § 2 (Appendix VI).

1721 and 1731, payments for eight badges, at a cost of 2*s*. 8*d*. are recorded.

1745. In this year occurs the last entry in Overseers' account of 2*s*. 6*d*., as rent paid for *Oakley Mead*, though on July 3rd, 1763, it is added to a list of recipients of Pemerton's Charity.

1745, March 5th. "Agreed between the Officiers that Robert Noyce the clerk shall receive ten shillings a year to keep the dogs out of the Church."

1758. R. Beaumont's bill for painting and ornamenting Houghton Church: Commandments, arches, etc., amounting to £13. 9*s*.

the Offertory Sentences, and the use and names of which are given in the Thirty-Fifth of the Articles of Religion to be found at the end of the Book of Common Prayer, there is one Homily, or discourse, the Seventeenth, divided into four parts, entitled, "For the Rogation Days"; the first three parts to be used on the three Rogation days, and the last, "an exhortation to be spoken to such parishes where they use their perambulation." From this last the following extracts show that the "perambulation" included more than "beating the bounds," or inspecting common roads and bye paths. Encroachments in A.D. 1562, seem to have abounded amongst the arable lands. "They, too, much provoke the wrath of God who use to grind up the *doles* and *marks* which of ancient time were laid for the division of *meers* and *balks* in the fields to bring their owners to their right. They do wickedly which do turn up the ancient *terries* of the fields that old men before time with great pains did tread out, whereby the lord's records which be the tenants evidences be perverted and translated sometimes to the disinheriting of the right owner to the oppression of the poor fatherless or the poor widow."

"It is lamentable to see in some places how greedy men used to plough and *grate* upon their neighbour's land that lieth next them, how covetous men now-a-days plough up so nigh the common *balks* and *walks* which good men before-time made the greater and broader, partly for the commodious walk of his neighbour, partly for the better *shack* in harvest time, to the mere comfort of his poor neighbour's cattle."

"It is a shame to behold the insatiableness of some covetous persons in their doings that, when their ancestors left of their land broad and sufficient *bier-balks* to carry the *corpse* to the Christian sepulture, how men pinch at such *bier-balks*, which by long use and custom ought to be inviolably kept for that purpose, and now they either quite *ear* (plough) them up and turn the dead body to be borne further about in the high streets, or else if they leave any such *meer* it is too strait for two to walk on. These strange encroachments, good neighbour, should be looked on."

Doles, or *dools* = slips of pasture left between furrows of ploughed land; *balk* = a ridge of unploughed land between two furrows = a boundary; *meer*, *mark* = a boundary or borderland; *terries* (of the fields) (?) = trodden down doles; *shack* = liberty of winter pasture over tenants' lands; *bier-balk* a space of unploughed land wide enough for carrying a corpse.

1805. Threepence was paid for a stoat, fourpence for a polecat, and the same for a hedgehog.

From 1821 to 1829 the annual cost of bell ropes was £1. 2*s.* 6*d.* Up to 1861 bells always rung on Coronation Day, and to 1859 on November 5th, Gunpowder Plot day.

1809. Church Bible cost £2.

1812. The new Register chest cost £9. 2*s.*

1818. Paid towards a bassoon, £3. 10*s.*

1829. The last payment for sparrows, amounting to 1250 old and 263 young, at ½*d.* and ¼*d.* each, was nearly £3. It would appear that this was included in the Churchwardens' account, and so paid out of the Church rate.

1831. In a blank Register book, an account of the Dorset election in October, 1831 is recorded: Rt. Hon. W. F. S. Ponsonby and Lord Ashley were the candidates. After a poll, held at Dorchester for fifteen days, the latter was elected by 1847, or 37 votes above the number 1811, polled for the former.

1870, April 22. Up to this date Church Rates were made, when the Offertory was substituted. It was discontinued after Easter, April 15, 1871, but upon deficiencies in receipts from donations increasing, until in 1875–6 they amounted to over £16, and continued to increase until 1878, the Offertory was renewed, and is continued up to the present time. The *average* annual amount received from its funds for all purposes (exclusive of subscriptions for the School, the Clothing Club, etc.) has been from Easter, 1878, to 1894, £35. 19*s.* 1*d.*

1875 and 1880. The Chancel was restored by the Rector at a cost of £430. Its furniture, and the Pulpit and Lectern, were his gift.

1882. The rest of the Church was restored by the landowners, parishioners, and friends of the Parish, at a cost of £1301.

1886. A Font Cover, designed by Sir Gilbert Scott, R.A., was provided at a cost of £9, by contributions given chiefly by children baptized in All Saints Church and by their parents. (Appendix VII.)

1890. A Spire was added to the Tower by the landowners, etc., at a cost of £127. 17*s*.

EPITAPHS.

[IN THE CHANCEL.]

Sub hoc marmore requiescit Fidelissimus doctrinæ et disciplinæ
Ecclæ Anglicanæ, temporibus tempestuosissimis Assertor
JACOBUS SESSIONS, S. S. Theologiæ Doctor
Hujus Ecclæ de Houghton nuper Rector, qui animam
Creatori reddidit Aprilis 14, Anno Salutis 1665.

N.B.—This was the Rector ousted by the Parliament in A.D. 1650. Though he survived till after the Restoration, he was not re-instated in the Living.

[IN THE CHURCHYARD NEAR THE CHANCEL.]

JOHN STUBBS, A.M.
Rector of Houghton, Dyed Nov. 22d, 1699.
In the same tomb are contained the dear Remains of
MARTHA STUBBES,
mingled with those of her beloved Husband, taken from her alas by a too early death, and after thirty years of widowhood restored by her son, not without a tear due to both their memories, to fulfil the tender vow recorded in the elegant inscription on her wedding ring (*Ruth* i, vv. 16, 17).
She departed on the sixth day of August in the
year 1730, aged 73 years,
In the hope of the Resurrection of the just,
the reign of Christ on earth, and an Eternal life in Heaven.

[ON THE NORTH WALL—OUTSIDE OF THE CHANCEL.]

Prope ponitur GILBERTUS BULL, Ecclesiæ hujus Curatus,
qui febre correptus
obiit 2° Decr., 1726. Ætatis suæ 70.

N.B.—This was the first Curate mentioned in the Registers.

[ON WALL ON NORTH AISLE.]

MAURICE BERNARD, ESQ.
Died xxvii Jan. MDCCXCI.
An Angel's arm
Can't snatch him from the grave;
Legions of Angels
Can't confine him there.

[ON FLOOR OF CHANCEL.]

Here lyeth the Body of
MATTHEW LEADBEATER, Rector of Houghton,
Who dyed July 19th, 1726,
Aged 79 years.

N.B.—(1.) In the same vault, E. end N. aisle, are buried Maurice Bernard, John James (November 5th, 1829), and William Snow Clifton (May 3rd, 1892), owners of Houghton Lodge.

(2.) The east window of the chancel is filled with stained glass, "to the glory of God and in loving memory of Mary Ann Boyce, November 29th, 1887."

(3.) The east window of the north aisle also is of stained glass, "to the glory of God, and in loving memory of William Snow Clifton, April 28th, 1892." Inserted by his widow and children.

REGISTER BOOKS BELONGING TO THE CHURCH OF ALL SAINTS, HOUGHTON, HANTS.

Vol. I contains :--

Marriages from April 21st, 1669, to October, 25th, 1713.
Burials from September 6th, 1669, to March 23rd, 1713.
Baptisms from September 16th, 1669, to February 22nd, 1713.

Vol. II contains :—

Baptisms from April 23rd 1714, to October 11th, 1738.
Marriages from June 29th, 1714, to October 2nd, 1737.
Burials from June 30th, 1714, to May 25th, 1738.

Vol. III contains :—

Marriages from October 23rd, 1738, to May 21st, 1752.
Burials from November 5th, 1738, to November 9th, 1812.
Baptisms from November 8th, 1738, to October 18th, 1812.

Vol. IV contains :—

Marriages from May 6th, 1755, to October 25th, 1812.

Vol. V contains :—

Marriages from January 28th, 1813,to February 29th, 1836.

Vol. VI contains :—

Baptisms from February 7th, 1813, to August 4th, 1889.

Vol. VII contains :—

Baptisms from September 22nd, 1889, to September 16th, 1894.

Vol. VIII contains :—

Banns of Marriage from January 26th, 1755, to September 2nd, 1894.

No entries were made in this book during the Incumbency of Rev. J. B. Burnett, from December 5th, 1830, to January 22nd, 1865.

Vols. IX and X contain :—

Duplicates. Marriages from October 14th, 1837, to September 30th, 1894.

Vol. XI contains :—

Burials from March 17th, 1813, to October 15th, 1894.

Vol. XII contains :—

Briefs from January 27th, 1739, to August 3rd, 1828.

Vol. XIII contains :—

An unused blank Register for Baptisms, on the leaves of which are pasted printed and MSS. claims by Churchwardens of other Parishes connected with Paupers.

Within this are deposited sundry printed papers. Lord Hardwicke's Marriage Act, 1753. The Archbishop's recommendation to the Clergy about this, signed Aug. 26th, 1808. A petition on behalf of "Relief of the British Prisoners in France," May 25th, 1808. The Head Distributor of stamps: Licence to Rev. Samuel Nott, Rector of Houghton, to make entries in the Registers. Signed by G. Durnford, October 2nd, 1783.

N.B.—There is not known to be in existence any Minute Book containing the accounts of the Churchwardens and Overseers of the Parish of Houghton for the period before 1712, and between 1757 and 1804.

MARRIAGES.

Decennially.

1670—1679 ...	12	1800—1809 ...	27
1680—1689 ...	17	1810—1819 ...	26
1690—1699 ...	3	1820—1829 ...	37
1700—1709 ...	19	1830—1839 ...	33
1710—1719 ...	25	1840—1849 ...	30
1720—1729 ...	25	1850—1859 ...	14
1730—1739 ...	25	1860—1869 ...	31
1740—1749 ...	18	1870—1879 ...	17
1750—1759 ...	15	1880—1889 ...	31
1760—1769 ...	25	1890—1893 ...	9
1770—1779 ...	21		
1780—1789 ...	24	Total	509
1790—1799 ...	25		

The annual average for the whole period A.D. 1670 to to 1893 is between 2 and 3.

In the following years there were not any marriages registered :— 1674–6, 1686, 1690–4, 1696–8, 1705 and 1708, 1719, 1728, 1730, 1731, 1744, 1749, 1753, 1754, 1755, 1763, 1765, 1784, 1790, 1791, 1816, 1818, 1852, 1854, 1858, 1872, 1873, 1879, 1882.

BAPTISMS.

		Male	Female
1669—1678	50	26	24
1679—1688	69	35	34
1689—1698	16	10	6
1699—1708	69	30	39
1709—1718	71	33	38
1719—1728	55	28	27
1729—1738	73	35	38
1739—1748	72	41	31
1749—1758	66	31	35
1759—1768	80	41	39
1769—1778	125	64	61
1779—1788	104	49	55
1789—1798	101	50	51
1799—1808	73	35	38
1809—1818	85	50	35
1819—1828	134	66	68
1829—1838	97	47	50
1839—1848	118	51	67
1849—1858	98	52	46
1859—1868	104	52	52
1869—1878	110	49	61
1879—1888	74	35	39
1889—1893	29	16	13
	1873	926	947

The annual average of Baptisms for the whole period of 224 years = 8½ (about).

The largest number baptised in one year was 17 in 1777, 1789, 1822, 1842, and 23 in 1844.

In the following years there were not any Baptisms registered: 1687, 1688, 1690, 1691, 1693, 1753.

BURIALS.

		Male	Female
1669—1678	39	24	15
1679—1688	86	40	46
1689—1698	5	3	2
1699—1708	54	28	26
1709—1718	75	30	45
1719—1728	49	25	24
1729—1738	71	38	33
1739—1748	60	32	28
1749—1758	55	21	34
1759—1768	62	29	33
1769—1778	68	37	31
1779—1788	89	42	47
1789—1798	72	34	38
1799—1808	41	16	25
1809—1818	59	30	29
1819—1828	61	33	28
1829—1838	69	37	32
1839—1848	81	41	40
1849—1858	76	43	33
1859—1868	74	34	40
1869—1878	71	41	30
1879—1888	56	30	26
1889—1893	34	19	15
	1407	707	700

In the following years no burials are recorded:—1688, 1689, 1690, 1691, 1692, 1693, 1694, 1696, 1697, 1698.

While the annual average amount of burials in 220 years=6¼ about, in the years 1711, 1731, 1760, 1779, and 1788 the average was just 18.

HOUSES AND POPULATION OF THE PARISH OF HOUGHTON

AT THE CENSUSES 1801 TO 1891.

CENSUS	HOUSES			POPULATION		
	Inhabited	Uninhabited	Building	Males	Females	Persons
1801.....	55	2	...	160	180	340
1811.....	50	2	2	153	145	298
1821.....	55	...	...	192	173	365
1831.....	60	...	...	215	220	435
1841.....	90	1	1	204	219	423
1851.....	87	12	...	212	226	438
1861.....	93	7	...	217	211	428
1871.....	97	1	...	216	215	431
1881.....	95	6	3	210	223	433
1891.....	93	5	...	187	213	400

The above Table illustrates the stationary character of the population of the Parish.

While the decennial average population for the whole period 1801–1891 is just over 399, that for the last seven Censuses is just about 426.

BISHOPS OF WINCHESTER

FROM A.D. 1660 TO A.D. 1894.

Brian Duppa ... 1660—62.
George Morley ... 1662—84.
Peter Mews ... 1684—1706.
Sir J. Trelawney ... 1707—21.
Charles Trimnell ... 1721—23.
Richard Willis ... 1723—34.
Benjamin Hoadley ... 1734—61.
John Thomas ... 1761—81.
Hon. Brownlow North ... 1781—1820.
Sir G. Pretyman Tomline 1820—1827.
Charles R. Sumner ... 1827—69.
(Resigned 1869—Died 1874.)
Samuel Wilberforce ... 1869—73.
Edward Harold Browne ... 1873—91.
(Resigned January, 1891—Died December, 1891.)
Anthony Wilson Thorold 1891.

RECTORS OF HOUGHTON.

James Sessions, 16— to 1662.

(He departed this life April 14, 1665. This Rector was ejected by the Parliament in 1650, and a Presbyterian by name of Thomas Warren was presented by the Parliament, and remained in possession until the Act of Uniformity *(Appendix V)* was passed, A.D. 1662. As he would not conform he was turned out of the Living on St. Bartholomew's Day, August 24, 1662. He died January 27, 1694, aged 77. Buried in the Abbey Church, Romsey.)

Richard Francklin, 1662 to 1685.

John Stubbs, 1685 to 1699.

(Died November 22, 1699. Buried at Houghton.)

William Shipman, 1699 to 1706.

(Buried January 27, $170\frac{6}{7}$, at Houghton.)

Matthew Leadbeater, 1706 to 1720.
(Buried July 19, 1726, at Houghton.)

Benjamin Woodroffe, D.D., 1721 to 1727. Canon of Winchester.

Joseph Soley, 1727.

—— Furney, 1728 to 1730.

—— Barton, 1730 to 1733.

Richard Hinckesman, 1733 to 1768.

William Buller, 1768 to 1776. Canon of Winchester 1763.
(This Rector, besides being Rector of Houghton, held it would seem, Wonston, North Waltham, Overton; and resigned Houghton when presented to Alresford, 1776.)

Samuel Nott, 1776 to 1793. Canon of Winchester 1770.

William Langford, D.D., 1793 to 1797.
(The silver chalice, paten, and alms dish were his gift in 1796. He was presented to Michelmersh March 2, 1797.)

Philip Williams, 1797 to 1831. Canon of Winchester and Fellow of Winchester College.
(This Rector never resided at Houghton. The Rev. John Smith was his resident Curate the whole time of his Incumbency and that of Dr. Langford, being licensed March 19, 1793, and officiated up to March 6, 1831.)

Joseph Bernard Burnett, 1831 to 1864. Resigned Nov. 20.

Edward Jacob Boyce, 1865, March 27.

N.B.—(1.) The Parish of Houghton consists of two Tithings, one called North Houghton and the other Houghton Drayton, the Rectors in some documents being addressed as of the former and in others as of the latter.

(2.) The Patronage of the Rectory of Houghton from time immemorial was vested in the Bishops of Winchester. During the Episcopate of Dr. Samuel Wilberforce it was transferred to the Bishop of Lichfield, and in May, 1873, it was vested in the Lord Chancellor.

CURATES.

Names and Dates of all mentioned in the Registers of All Saints, Houghton.

1722	Gilbert Bull. (Died Dec. 2nd, 1726.)	1789–92	John Hopkins.
1729–30	Henry Goldwyer.	1793–1830	John Smith.
1731	Richard Edmonds.	1844–5	E. H. Burnett.
1733–4	William Morgan.	1846	Edward Richey.
1744	Charles Hincksman.	1849–51	J. C. Innes.
1764–8	William Powell.	1852–3	J. G. Brighton.
1768	Joseph Scott.	1853–4	E. Thring.
1768	Thomas Burrough.	1856–7	A. B. Burnett.
1769–71	Philip Baker.	1858–60	Thomas Smyth.
1772–5	John Shorland.	1860–1	P. H. Newnham.
1776	Edmund Elyott.	1862–3	Alfred Hiley,
1777–81	William Munton.	1863–4	Charles H. Strafford.
1782–5	Robert Hare.	1864–5	Richard Woodman.
1786	George Coxe.	1870	T. Williamson Bull.
1786–9	James Birch.		

CHURCHWARDENS.

1685	Richard Purdew.		Aaron Gale.
1699	Edward Reeves.		James Gale.
	William Colle.	1820–30	John Judd.
1714	Thomas King.		Wm. Lywood, sen.
	John Savage.		Richard Chandler.
1738	John Linney.		George Winter.
	George Goddard.		Benjamin Newman.
1746	James Harris.		James Hockley.
	Richard Wheble.	1831–43	John Pain.
1754	William Holmes.		Richard White.
	John Munday.		Wm. Lywood, jun.
1755	John Munday.		Bridger Budd.

	Thomas Beale.
1756	Thomas Beale.
	William Collins.
1757	William Collins.
	Caleb Smith.
1804–9	James Cooke.
To 1833	Henry Butt.
1806–9	Joseph Roe.
	John Lywood.
	Richard Penford.
1811–29	Benjamin Read.
1838–9	

	James Wallis.
	William Grist, sen.
1849	J. T. Twynam.
1850	W. Freemantle.
1851	John Roe.
1853	John Fish.
1856	J. Watkins.
1859	Charles Elderfield.
1862	„ „
1870	„ „ to present date.
1863	George Allsop.
1868–9	John Wallace.
1893	H. G. Butler.

PARISH CLERKS.

John Stone, buried July 27, 1716.
John Bannister, buried September 6, 1756.
Robert Noyce, buried October 22, 1762.
John Roe (and Sexton), not any notice in Register.
James Tubb, buried September 26, 1811.
Samuel White, buried May 30, 1847.
William Grist (and Sexton), buried August 26, 1889.
John Plasket (and Sexton), buried May 2, 1884.
Edward Bungay, acting both as Clerk and Sexton, as occasions require.

THE ENCLOSURE OF COMMON LANDS IN HOUGHTON DRAYTON.

The award made under the Enclosure Act passed 34 George III, was enrolled with the Clerk of the Peace for the County of Southampton July 23rd, 1796.

1272522

The Commissioners were Messrs. Frances Webb, Charles Wade, John Tredgold; whose respective residences were New Sarum, Woolly Green, and Chilbolton.

Mr. George Barnes, a Surveyor, of Andover, was appointed to make all measurements and surveys.

The allotments made, and their respective measurements expressed in acres, roods, and perches, were to be taken in full bar of and compensation for all rights of the several parties in, over and upon the commonable rights and grounds.

The Commissioners were to set out all public and private roads, footways, ditches, drains, water-courses, hatches, wears, sluices, bridges, gates, stiles, mounds, fences, banks, enclosures, in, over or upon, or by the side of said lands, and also through any inclosed grounds, with the previous consent of the owners thereof (see allotment to Thomas South, Esq.)

All expenses necessary to be raised to be borne, paid and defrayed by the several owners and proprietors of the said lands, except the Rector of the Parish, whose allotments, in lieu of the glebe lands, were to be enclosed at the expense of the proprietors of the said land.

The Commissioners perambulated the boundary of the Manor of Houghton, which appeared to be doubtful near Horsebridge Mill.

The drove, 40 ft. wide, leading to the glebe of 45 acres 15 perches, was allotted to the use of Dr. Langford, Rector, and Mary Ann Andrews, widow, and John Andrews. The road to the Rectory and the Manor House was allotted to the use of John Gale, George Lord Rivers, and Mary Andrews and the Rector.

The whole commonable lands and grounds in the Manor of Houghton Drayton amounted to 871 acres, 5 perches.

The above refers exclusively to the Tithing of Houghton Drayton, as that of North Houghton was enclosed about the same time, or about 1786, it is said, without the sanction of any Act, but only by agreement between themselves of the three then existing landowners.

ACCOUNT OF THE ALLOTMENTS.

			A.	R.	P.
George Lord Rivers[1] ...	9	amounting to	207	1	7
The Rector	2	„ „	50	1	16
Sir Giles Rooke, Kn. ...	5	„ „	85	3	16
Richard Gale, for Beales ...	3	„ „	70	2	31
John Gale	2	„ „	15	1	0
Ruth Lywood, widow ...	2	„ „	19	0	35
James Wallis	1	„ „	5	3	28
Edward Withers	5	„ „	39	0	2
John Judd	1	„ „	12	2	30
Richard Cooke, for Purdue's and Cole's	5	„ „	63	0	15
Harriet Futcher	4	„ „	31	1	12
William Holmes	3	„ „	31	1	26
Joseph Munday, for Bailey's and his freehold estate	5	„ „	100	1	34
			0	3	29
Joseph Roe	2	„ „	23	1	33
Ditto, for John Andrews ...	1	„ „	19	3	8
Mary Andrews, for her freehold	...	...	1	1	0
Ditto, in respect of her widowhood	3	„ „	14	3	15
N.B.—"Her copyhold estate which she claims to hold for her widowhood" ...	...	...	58	2	31
John Houchins or Houtchins	3	„ „	4	2	22
Frances Goddard, widow ...	1	„ „	0	2	25
John Roe	1	„ „	0	2	28
Charles Isdell	1	„ „	0	1	37

[1] George Lord Rivers.—This (the Lord of the Manor of Houghton Drayton) was the second Lord, being the eldest son of George Pitt, first Lord, who was created Baron Rivers 20th May, 1776. He was a Lord of the Bedchamber, born September 19th, 1751; died unmarried 20th July, 1828, when the Barony became extinct. He was, however, succeeded in the *Barony of Rivers of Sudeley Castle* (pursuant to the limitation of the Patent of April 1st, 1802) by his nephew William Horace Beckford (the son of Louisa, the third child of the first Lord), who became third Lord. He was born December 2nd, 1777, and died January 23rd, 1831.

Elizabeth Russell, widow ...	1	amounting to	0	2	7	
Joan Stevens, widow ...	1	„ „	0	2	25	
Sarah Winter, widow ...	1	„ „	0	2	39	
Thomas South, Esq., owner of Bossington, for taking bridle, foot, and drift way from his enclosure ...	1	„ „	1	2	35	
For the gravel pit ...			0	1	0	

(Bounded N., E., and S. by the River Test, and on the W. by the allotment awarded to Sir Giles Rooke.)

This allotment was "for ever hereafter to be used and enjoyed by the owners and proprietors of the lands within the said Parish of Houghton and their tenants for their own necessary use and for repairing the roads in the said Parish. The grass and herbage to belong to the owners and occupiers of the adjoining allotments.

"By this Award there is not to be any abridgement of the rights or royalty of fishing in the said River Test or in any of the branches thereof, but that the same shall be vested in the Lord of the Manor for the time being in as full and ample and beneficial a manner to all intents and purposes as if this Award had not been made."

N.B.—Unfortunately there does not appear to have been any map accompanying the Award.

Notes as to Awards,
Selected from Statements to be found in Shore's History of Hampshire.

Eadgar the Anglo-Saxon King, who reigned from A.D. 959 to 975, by his laws secured to every township common lands, so that every old Manor in Hants possessed these until the period of their enclosure and partition. The Lord of the Manor held the demesne-land usually around his house or the manor farm, and the under tenants farmed the rest in common. The ploughing was usually done by teams or bovates of oxen kept by different tenant owners.

Until about the year 1350, or in the reign of Edward III, the system of co-operation between all the tenants on manors commonly prevailed.

These unenclosed areas of common lands attached to manors were very extensive, so that no hedgerows or fences would be seen except round the lord's homestead or the manor house.

In the thirteenth century, by the statutes of Merton, A.D. 1236, and of Westminster, A.D. 1285 (in the reigns of Henry III and Edward I), the lord of a manor was allowed to form what is called a park by enclosing a portion of the common pasture, so that the pasture rights of the commoners were not injured. Under these statutes and recent Acts of Parliament, the surface of Hants, as also the whole of England has been transformed. From 1780 to 1805 and later, about 45,000 acres in Hants (or about one twenty-fifth of the area of the whole county), were enclosed.

During the latter part of the eighteenth century, the agricultural population of Hants were in a distressed condition. Labourers were abundant, work scarce in winter, wages low—not more than nine shillings per week—poor rates high, *i. e.*, four shillings in the pound. These circumstances favoured enclosures of common land, since by increasing the area under cultivation, increased employment was afforded.

Whenever an enclosure was made, the commoners received apportionments in land according to their rights, and as they often built themselves cottages upon it, we can account for the existence of isolated hamlets, new villages and clusters of buildings at considerable distances from the Parish Church and the Manor House. When commoners sold their apportionments to the lord of the manor this did not occur. On enclosure all former rights of commoners ceased to exist. See paragraph 4 of the account of the award.

EXTRACTS FROM THE APPORTIONMENT OF THE RENT CHARGE IN LIEU OF TITHES FOR THE PARISH OF HOUGHTON.

The agreement for the Commutation of Tithes of the Parish of Houghton was made in the year 1841, Mr. William Simonds, of the Parish of St. Faith, being the valuer. By his apportionment the gross rent charge payable to the tithe owners in lieu of tithes was fixed at £625.

The apportionment was confirmed by the tithe Commissioners on September 20th, 1842.

Value in Imperial bushels, and decimal parts of an Imperial bushel of wheat, barley, and oats.

		s	d	Bushels.
Wheat (per bushel)	...	7	0¼	593.47181
Barley „	...	3	11½	1052.63158
Oats „	...	2	9	1515.15151 etc.

The Parish of Houghton contains by estimation 2519 acres, 3 roods, 18 perches, statute measure,[1] the whole of which land is subject to the payment of all manner of tithes in kind, and is now cultivated as follows:—

	a.	r.	p.
Arable	1701	2	17
Meadow or pasture	462	3	37
Down pasture	190	0	0
Woodland and plantation ...	43	0	34
Roads, water, waste, sites of houses	70	0	0
Glebe land	52	0	10
	2519	3	18

[1] In the Ordnance Survey of the Parish, scale 25.344 inches to the mile, the areas, etc., are as follows:—

	North Houghton.		Houghton Drayton.
Land	1232.107	...	1369.656
Roads	14.159	...	19.338
Water	6.321	...	27.868
Railway		...	2.942
	1252.587	...	1419.804

Total, 2672.391 acres.

The following pieces or parcels of land are the glebe lands of the Parish, which are exempt from the payment of all tithes when in the manurance or occupation of the Rector himself:—

1. The homestead yard and garden belonging to the Rectory house (No. 2 on Map), and two pieces or parcels of land adjoining thereto (Nos. 3 and 5), containing together, with the site of the house, 6 acres, 3 roods, 34 poles, and,

2. One other piece of land, containing by estimation 45 acres, 15 poles, the whole of which is (1841) in the occupation of the Rector (Rev. J. B. Burnett).

The apportionment of £625 as the amount of rent charge due to the Rector includes the rent charge upon the glebe lands, which is fixed at £10, and is apportioned exclusively upon the glebe lands.

N.B.—No. 255 on the tithe map, containing 1 rood, 20 poles, designated as "a piece at the end of lawn," and upon which there is a tithe rent charge of 1*s.* 9*d.*, payable to the Rector, is called Church land. It is not included in the estate of North Houghton, which it adjoins. A rent of 5*s.* per annum is paid by the owner of that estate to the churchwardens.

It is almost certain that this plot is the site of one of the two Churches mentioned in Doomsday Book as existing in this Parish.

A LIST OF LANDOWNERS AND OCCUPIERS RECORDED IN THE TITHE RENT CHARGE APPORTIONMENT, 1841.

Landowners	Occupiers	Area—a.	r.	p.
Butt, G., and Segrum, C.... Exors. of H. Butt	Selves	108	3	34
Clarendon, Earl of ...	Isaac Sadler and J. Smith	411	3	17
Chandler, Richard ...	Self and others ...	7	0	16
Elwes J. Meggets ...	Self	111	1	28

Landowners	Occupiers	Area—a.	r.	p.
Elwes, J. Meggetts ...	Rev. J. B. Burnett ...	7	0	17
...	Bridger Budd ...	61	0	3
...	Jas. Wallis	1	3	39
...	Various Labourers ...	1	3	6
...	Jas. Wallis	6	1	21
...	Henry Crouch ...	2	3	12
...	Thos. Faithful and others	1	1	28
Edwards, Henry ...	Thos. Edwards ...	31	1	22
Freemantle, Wm. } ...	Self	1		2
Gale, J. Benson } ...	Jas. Smith	91	3	6
Hunter, Elizabeth ...	Self	1	1	21
...	Jas. Smith	4	3	16
Holmes, Jno. ...	Self			8
Hatchman, Stephen ...	Self			10
Judd, Wm.	Self		1	16
Lywood, Wm., sen. ...	Wm. Lywood, jun. ...	21	0	39
Lywood, Wm., jun. ...	Self	90	2	13
Leach, Stephen... ...	Thos. Faithful and John Collis			27
Morgan H. Mannington ...	Self	30	1	18
Pain, John	Self	511	0	37
Perdu, Wm.	Wm. Barrett ...			25
Reeves, Jas.	Self	93	0	36
Roe, John	Self	4	1	12
Robertson, Thos. ...	Wm. Robertson and others			20
Stephen, Jno.	Self and others } ...	1		19
...	Rich. Chandler } ...	2		29
Trustees of St. John's Charity, Winchester ...	Wm. Godwin ...	242	0	22
Townsend, Rich., Exors. of	In hand	1	1	32
...	John Pain	18	3	13
...	Wm. Smith	437	0	34
...	Wm. Grist	131	1	3
...	Geo. Butt	1	3	11
Tubbs, John	Self			25
Wallace, Peter	Self	12	1	26
Watkins, Jno.	Self		2	29
White, Samuel	Self and others ...			26
Burnett, Rev. Jas. Bernard	Self	53	2	39

Churchyard, 2r. 5p.; House, Garden, etc., 3a. 1r. 31p. Pasture, 2a. 0r. 9p.; Lodge, 22p.; arable, 2a. 1r. 37p.; No. 191, 45a. 0r. 15p.

APPENDIX I.

N.B.—This and the next two Appendices are given to illustrate the origin of Dissenting Meeting Houses at the date of the following Nonconformist course of action.

Extract from "The Nonconformists' Memorial by E. Calamy, with several new lives by Samuel Palmer." Second Edition, 3 vols., 8vo., London 1802. In British Museum:—

No. 2008, d., vol. ii, p. 268.—Houghton in Hampshire (R. £300), Thomas Warren, A.M. He was presented to the Rectory by the Parliament in the year 1650. The Presentation (which passed the Seal, Feb. 6) represents the vacancy as occasioned *per relictionem ultimi Incumbentis*:" but whether this is to be understood of a voluntary resignation or of a sequestration (by the Parliament) may admit of a doubt. The latter is most probable.

Mr. Warren appears to have been one of those Presbyterian divines who did not scruple conformity upon the terms of King Charles's *Declaration* (Appendix 2) of October 25th, 1660, for at the close of the year he went to Scotland, and was ordained both Deacon and Presbyter the same day (December 22nd) by the Bishop of Withern[1] (belonging either to Galloway or the Isles). On the 1st of February following he received episcopal letters of *institution* and *induction* (Appendix 4) to his rectory from Dr. Bryan Duppa (A.D. 1660), Bishop of Winchester, and was accordingly inducted into it by Mr. Anthony Hilary, Rector of Broughton, February 7th. After his ejectment, 1662, it is said that he might have had preferment in the Church, but he could not conscientiously accede to the new terms prescribed by the Act of Uniformity No. 3 (Appendix 5). He was Pastor to a private congregation at Rumsey, and upon King Charles's *Indulgence* (Appendix 3) in 1672

[1] This Bishop of Withern was one of those Scottish Presbyterian ministers consecrated about 1620 in London *per saltum* to the Episcopate.

he took out a licence as a Presbyterian Minister to preach in the house of Mr. Thomas Burbank in that town, which is dated July 1st, and it is signed by *Lord Clifford's*[1] own hand, and likewise by that of the King himself.

Mr. Warren continued preaching at Rumsey eighteen years. From the inscription upon the stone on the floor of the south transept of Rumsey Abbey Church, it appears that he died January 27th, 1694, aged 77.

The inscription is as follows :—

Here lyeth ye body of
Mr. Thomas Warren a learned
Pious and faithful Minister
Of Christ. A solid and nervous
Assertor of discriminating
Grace and Freed will, who died
Jan. y^e^ 27, 169$\frac{3}{4}$. Aged 77.

'Twas Christ he preached,
Lov'd, liv'd, but now is gon
To live with Christ in y^e^
Heavenly Mansion.
May we Christ love and
Live, so living die, so
Dying, so live in blisse
T'Eternity.

[1] Thomas Clifford, one of the "Cabal" Ministers with Arlington and others

APPENDIX II.

THE ROYAL DECLARATION CONCERNING ECCLESIASTICAL AFFAIRS, OCTOBER 25TH, 1660.

This declaration allowed a great number of the demands of the Presbyterians touching the observance of the Lord's Day; the Episcopal jurisdiction; the examination of those who should be confirmed; a discretion as to the use of certain ceremonies, such as kneeling at the Communion, signing the cross in Baptism, bowing at the Name of Jesus, the surplice and the oath of canonical obedience; and, although wishing ministers to read those parts of the Prayer Book against which there could be no exception, yet promising that none should be punished or troubled for not using it until it had been reviewed and effectually reformed by authority. The whole question was therefore left open for discussion at a conference, which this Declaration promised, between the discordant parties, and for the decision of a lawful parliament and convocation.

This Conference was held in the Savoy Hospital, on March 25th, 1661; and on December 20th, 1661, the last edition of the Prayer Book was adopted by both Houses of Convocation of both Provinces (Canterbury and York).

The result of the *Declaration* was satisfaction on the part of the Presbyterians, and the attempt was made to gain some of them over to Conformity by the offer of Church Preferments.

The result of the *Conference* was only what could reasonably have been expected, owing to the intractable and intolerant spirit displayed by the Presbyterians, and the chief caviller Baxter, who had the supreme presumption to present to the Bishops an entirely new directory of

service under the title of "The Reformation of the Liturgy," all of his own composing.

The Act of Uniformity, which enforces the use of the Prayer Book of 1661, received the royal assent, May, 1662, and required Conformity, on pain of ejectment from the incumbency, on or before S. Bartholomew's Day, August 24th, 1662. See Procter on Prayer Book, pp. 112, etc.

APPENDIX III.

THE KING'S DECLARATION FOR AN INDULGENCE.

"CHARLES REX. Our care and endeavours for the preservation of the rights and interest of the Church have been sufficiently manifested to the world by the whole course of our Government since our happy Restoration, and by the many and frequent ways of *coercion* that we have used for redeeming all erring and dissenting persons, and for composing the unhappy differences in matters of religion which we found among our subjects upon our return. But it being evident by the sad experience of twelve years that there is very little fruit of all those *forcible* courses, we think ourself obliged to make use of that supreme power in ecclesiastical matters which is not only inherent in us but hath been declared and recognised to be so by several Statutes and Acts of Parliament; and therefore we do now accordingly issue this our Declaration as well for the quieting the minds of our good subjects in these points, for inciting strangers in this conjuncture to come and live under us and for the better encouragement of all to a cheerful following of their trade and callings, from whence we hope by the mercy of God to have many good and happy advantages to our Government, as also for preventing for the future the danger that might otherwise come from private meetings and seditious conventicles.

"And, in the first place we declare our express resolution, meaning, and intention to be that the Church of England be preserved and remain entire in its doctrine, discipline, and government, as now it stands established by law, and that this be taken to be, as it is, the basis, rule and

standard of the general and public worship of God, and that the orthodox conformable clergy to receive and enjoy the revenues belonging thereunto, and that no person though of a different opinion and persuasion shall be exempt from paying his tithes or other dues whatsoever. And further, we declare that no person shall be capable of holding any Benefice, Living, or Ecclesiastical dignity or preferment of any kind in this our Kingdom of England who is not exactly conformable.

"We do in the next place declare our will and pleasure to be that the execution of all and all manner of penal laws in matters ecclesiastical against whatsoever sort of Nonconformists or Recusants be immediately suspended; and they are hereby suspended. And all judges, judges of assize and gaol delivery, sheriffs, justices of the peace, mayors, bailiffs, and other officers whatsoever, whether ecclesiastical or civil, are to take notice of it, and pay due obedience thereunto.

"And that there may be no pretence for any of our subjects to continue their illegal meetings and conventicles, we do declare that we shall from time to time allow a sufficient number of places, as they shall be desired, in all parts of this our kingdom, for the use of such as do not conform to the Church of England, to meet and assemble in, in order to offer their public worship and devotion; which places shall be open and free to all persons.

"But to prevent such disorders and inconveniences as may happen by this our *Indulgence*, if not duly regulated, and that they may be the better protected by the civil magistrate, our express will and pleasuse is that none of our subjects do presume to meet in any place until such places be allowed, and that the teacher of that congregation be approved by us.

"And lest any should apprehend that this restriction should make our said allowance and approbation difficult to be obtained, we do further declare that this our indulgence as to the allowance of the public places of worship, and approbation of the preachers, shall extend to all sorts of Nonconformists and Recusants, except the Recusants of the Roman Catholic religion, to whom we shall in no wise allow public places of worship, but only indulge them their share in the common exemption from the execution of the penal laws, and the exercise of their worship in their *private* houses only.

"And if, after this our clemency and indulgence, any of our subjects shall presume to abuse this liberty, and shall preach seditiously, or to the derogation of the doctrine, discipline, or government of the Established Church, or shall meet in places not allowed by us; we do hereby give them warning, and declare we will proceed against them with all imaginable severity; and we will let them see we can be as severe to punish such offenders when so justly provoked as we are indulgent to truly tender consciences.

"Given at our Court at Whitehall, this 15th day of March, in the four and twentieth year of our reign. 1684."

APPENDIX IV.

Institution is the general term for the act by which the Bishop commits to a clergyman the cure or care of a church: in other words gives to him the *spiritual* charge of any parish.

The usual form and manner of it is this:—The clerk kneeleth down before the *Ordinary*, who usually is the Bishop himself (as he has ecclesiastical jurisdiction as of course and common right), or before the Vicar-General, Chancellor, or Commissary (the same having received his fiat or command to act for him).

Whilst he readeth out of a written instrument drawn beforehand for this purpose, with the seal Episcopal appendant, which the clerk during the ceremony is to hold in his hand.

Induction. As *Institution* admits to the spiritual charge of a church, so *Induction* admits to its temporalities. Induction may be compared to "livery (or delivery) and seizin of a freehold," that is, putting a minister in actual possession of the fabric of the church to which he is presented, and of the parsonage and glebe land which are the temporalities thereof, for before *Induction* he hath no freehold in them. The usual method of Induction is as follows:—A mandate under the seal of the Bishop is issued to the Archdeacon of the place, who, either himself or by his warrant to any clergyman within the Archdeaconry, inducts the Incumbent by taking his hand, laying it on the key of the church in the door, and pronouncing these words: "I induct you into the real and actual possession of the rectory (or vicarage) of A———, with all its profits and appurtenances." Then he opens the door, and puts the person in possession of it, who enters to offer his devotions: which done, he tolls the bell to summon his parishioners.

APPENDIX V.

Act of Uniformity.—Three of these Acts to enforce "one uniform order of common service and prayer, and of the administration of Sacraments, rites, and ceremonies in the Church of England," have been passed by the sovereigns of England under the advice, and by the consent of the lords spiritual and temporal, and of the Commons in Parliament.

1. The *first* Act was passed in the fifth and sixth years of the reign of Edward VI, A.D. $154\frac{5}{6}$. This was repealed, and taken away by Act of Parliament in the first year of the reign of Queen Mary I, A.D. 1552.

2. The *second* Act was passed in the first year of Queen Elizabeth's reign, A.D. 1558. This made the repeal of the first Act null and void, and re-enforced with some alterations and additions the first Act of Edward VI.

3. The *third* Act was passed by the aforesaid Authority in the fourteenth year of the reign of Charles II, A.D. 1662, and came into force on the Feast of St. Bartholomew, August 24th, 1662.

These several Acts obliged every clergyman of the Church of England to use in his public ministrations, and no others, all the forms of prayer, rites, ceremonies, etc., contained in and presented in the several Books of Common Prayer which, at their respective dates, were the authorized prayer books of the Church.

Our present Book of Common Prayer is the fifth edition of these, and dates from A.D. 1662.

Besides these three Acts, on July 18th, A.D. 1872, an "Act for the Amendment of the Act of Uniformity" of

1662 was passed. This gives more liberty to the clergy than the Act of Uniformity allows, for it authorizes shortened forms of Mattins and Evensong on certain days; special services (as for harvest festivals) that may be approved by the Bishop; Services on Sundays and Holy Days, additional to those prescribed in the Prayer Book; the separation of services such as Mattins, Litany, Holy Communion, etc.; the use of the Litany at both Mattins and Evensong, or at either; the preaching of a sermon without the morning and evening prayer being previously said.

It was after the passing of the last Act of Uniformity 1662, that many of those ministers (who had been put into the livings from which the parochial clergy had been thrust out by the Cromwellian Parliament), refusing to obey the injunctions of the Act, were dispossessed of those livings, and consequently incurred much of that suffering which had been so cruelly inflicted upon the parish priests whom they had superseded.

4. It is quite as well that the following rigid and tyrannical "Act of Uniformity," passed in $16\frac{4}{5}$, should not be overlooked:—

In 1643 (June 12), an Ordinance of Parliament summoned the Westminster Assembly,—a body designed as a substitute for Convocation, consisting of thirty Lay Members and 121 "Divines," to be consulted with by the Parliament for the settlement of the Government and Liturgy of the Church of England. In the same year (September 25), the Scottish oath called the "Solemn League and Covenant for the Reformation and Defence of Religion, the honour and happiness of the King, and the peace and safety of the three kingdoms, England, Scotland and Ireland," was subscribed by the remnant of the Parliament, and imposed upon all civil and military

officers, and upon those clergy who had been allowed to retain their benefices.

In $164\frac{4}{5}$ (January 3), "An Ordinance of Parliament" was issued "for the taking away of the Book of Common Prayer, and for the establishing and putting in execution of the Directory for the public worship of God." In this ordinance, it is decreed that the following Acts, hitherto enforcing "Uniformity of Service and Administration of Sacraments, etc., as concerns the Book of Common Prayer, etc.," be, and stand from henceforth repealed, void and of none effect," namely II and III and V and VI Edward VI, parts of I, V, and VIII Elizabeth: "And the said Book of Common Prayer shall not remain, or be from henceforth used in any Church, Chapel, or place of public worship within the Kingdom of England or Dominion of Wales: And that the *Directory* for Public Worship shall be henceforth used, pursued and observed according to the true interest and meaning of the Ordinance in all exercises of the public worship of God in every congregation, Church, Chapel, and place of worship within the Kingdom of England and Dominion of Wales."

In the preface to the *Directory*, after stating "weighty considerations in reference to the whole book (of Common Prayer) in general and because of divers particulars contained in it," and "that we may in some measure answer the gracious providence of God which at this time calleth upon us for further Reformation," and that we may "withal give some public testimony of our endeavours for *Uniformity* which we have promised in our Solemn League and Covenant" (Article I, where it is said we "shall endeavour to bring the Churches of God in the three kingdoms to the *nearest Conjunction and Uniformity* in Religion, Confession of Faith, Form of Church Government, Directions for Worship and Catechising"), we "have

resolved to lay aside the Former Liturgy, with the many rites and ceremonies formerly used in the worship of God, and have agreed upon the following Directory" (here follows the Directory).

Henceforth to use the Prayer Book in any public place of worship, or in any private place or family within the Kingdom, "were punishable by a fine of five pounds for the first offence, ten pounds for the second, and for the third one whole year's imprisonment without bail or mainprise," and non-observance of the Directory subjected a member to a fine of forty shillings.

N.B.—See notes explanatory of the Registers for explanation of the term Directory.

APPENDIX VI.

Act 8, 9, Wm. III, c. 30, s. 2. This Act, passed A.D. 1697–8, was entitled, "An Act for supplying some defects in the Laws for the Relief of the Poor of this Kingdom." It begins, "To the end that the money raised only for the relief of such as are as well impotent as poor may not be misapplied and consumed by the idle, sturdy, and disorderly beggars, be it further enacted that every such person as from and after the first day of September, 1697, shall be upon the Collection and receive relief of any parish or place, and the wife and children of any such person cohabiting in the same house (such child only excepted as shall be by the Churchwardens and Overseers of the Poor permitted to live at home in order to have the care of and attend an impotent and helpless parent) shall, upon the shoulder of the right sleeve of the uppermost garment of every such person, in an open and visible manner, wear such badge or mark as in hereinafter mentioned and expressed, that is to say, a large Roman P, together with the *first* letter of the name of the parish or place whereof such poor person is an inhabitant, cut either in red or blue cloth, as by the Churchwardens and Overseers of the Poor it shall be directed and appointed; and if any poor person shall at any time neglect or refuse to wear such a badge or mark as aforesaid as in manner as aforesaid it shall and may be lawful for any Justice of the Peace of the County, City, Liberty, or Town corporate, where any such offence shall be committed, upon complaint to him for that purpose to be made, to punish every such offender for every such offence, either by ordering his or her relief or usual allowance on the collection, to be abridged, suspended,

or withdrawn, or otherwise by committing of any such offender to the House of Correction, there to be whipt and kept to hard labour for any number of days not exceeding one and twenty, as to the said Justice in his discretion it shall seem most meet. And if any Churchwarden or Overseer of the Poor from and after the said first day of September shall relieve any such poor person not having and wearing such badge or mark as aforesaid being thereof convicted upon the oath of one or more credible witness or witnesses before any Justice of the Peace of the County, City, Liberty, or Town corporate, wherever such offence shall be committed shall forfeit for every such offence *the sum of twenty shillings* to be levied by distress and sale of the goods of every such offender by warrant under the hand and seal of any such justice, one moiety to be to the use of the informer and the other to the poor of the parish where the offence shall be committed."

The foregoing part of this Act of William III was repealed, and in the 55, George III, c. 137, s. 2. (A.D. 1815), which provides for stamping workhouse property (including clothes) so as to prevent it being sold or pawned, there is this proviso: "Provided always that such mark or stamp as aforesaid shall not at any time be placed on any articles of wearing apparel so as to be publicly visible on the exterior of the same."

APPENDIX VII.

ALL SAINTS, HOUGHTON.

This village church is of late Early English and Early Decorated architecture. Plans for the restoration of the Chancel were prepared by Sir G. Gilbert Scott, R.A., in 1874, and subsequently by Mr. J. Oldrid Scott for the Nave, etc.

In the year 1875 the chancel was restored by the Rector and his friends, unconnected with the parish, at a cost of above £400. The plaster from the roof was removed, the east window of wood replaced by a three-light one of stone, the floor raised above the level of the nave by three steps and altar-pace, and laid with Godwin's tiles, a re-table and credence of stone provided. Subsequently a prayer desk, choir seats, lectern (all of oak), and a stone pulpit (at north-east corner of nave) together with standard lights were added. During the alteration two hagioscopes were discovered, the south one piercing the easternmost half-pier of the nave; the north one, of large dimensions, piercing diagonally the east wall of the north aisle At the side of this was found a piscina. In 1882 the restoration of the remainder of the Church was undertaken by the land-owners and parishioners, and, with the exception of a proposed addition of a spire to the tower, was completed at a cost of about £1300. The nave, south aisle, and porch rafters were cleared of plaster and renewed in oak where needed; the north aisle roof with its flat ceiling replaced by a new one of pitch pine, the chancel arch rebuilt, the vestry also rebuilt and removed so far eastward as to open to the light the south-west window of the chancel, and

allow a window to be inserted at the east end of south aisle; the wooden dormer of the south aisle replaced by one of three lights in stone, porch re-roofed and fronted with oak timber and verge board, the whole of south wall together with the vestry and porch faced with flint instead of stucco. The floor of the porch and pathway to it are lowered so that these and the floor of the nave are on the same level. The nave and aisles have been re-seated with open seats of pitch pine, the tower covered with oak shingles, and a window with quatrefoil openings and louvre boards placed on N. and S. sides of it. The smallest of the three bells has been re-cast. All the walls, externally and internally, have been under-pinned, and the earth outside lowered to six inches below the floor line. Several small remains of Norman work have been found, which prove the date of the original church.

The re-opening took place on November 29th, 1882. The Bishop of Winchester (Dr. Harold Browne) attended and preached.

A spire was added to the wooden tower in 1890.

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